

THE
MORAL REFORMER.

No. 7.

JULY 1, 1833.

Vol. III.

TO FATHERS AND MOTHERS.

Dear Friends,

I KNOW of no domestic duty of more importance than that of training up your children aright, and of none which at the present time is more neglected. Though a portion of trouble be inseparable from the married state, it often happens that the untowardness of children constitutes the bitterest ingredient in the cup of their parents' misery. How often is the meridian and decline of life harassed with sorrow and distress, at seeing their fondest hopes of felicity and peace changed into sadness and melancholy despair! The pangs which a prodigal son creates in the breast of a father and a mother, anxious for the welfare of their offspring, must be felt to be understood; but how much more severe must these be, when they know that *their own neglect* has been the cause!

Let any impartial person make himself acquainted with the attainments, the character, and conduct of our youth; nay, let him only observe what passes ostensibly before his eyes, and he will be convinced that they have been awfully neglected. Whether we refer to intellect, manners, or morals, we find a vast number almost destitute of that which should adorn a civilized being. And like plants neglected when young, these produce a succession of men and women of the same character. Anxious to contribute something that may at least tend to mitigate the evil, I make this appeal to PARENTS. While they themselves are uncultivated, immoral, and profane, I am aware of the difficulty of succeeding; but still I make my appeal to *them*. They are the proper guardians of their children, appointed by the wise Creator; the ties of nature are implanted in *their* breasts; and residing under the same roof, and eating at the same table, no other person can ever be expected to act as a substitute. I am exceedingly sorry that this view has not been generally diffused: by leaving

parents to their own apathy, and by taking the children from their care, and substituting the duty of the Sunday school teacher, many are led to take no pains whatever to instruct their offspring, or having never attempted, conceive it a task above their ability. It shall be my endeavour, however, not to take the children from the parents, but to try to convince the parents of the great responsibility of their charge, to induce them to train up their children in the way they should go, and if the parents be deficient, to teach *them* first, that they may be able to teach their children in their turn. Sunday schools and tract distributions are the result of ministerial idleness, and neither the one nor the other would have been necessary if they had done their duty. And thus, instead of going from house to house, and teaching the parents to instruct their children, and when finding them deficient, teaching them the best plans, ministers find it much easier to patronise a Sunday school, and occasionally give an exhortation to the scholars.

Fathers and Mothers! As many of you have not considered the vast importance of attending yourselves to the instruction of your children, and as many of you have neglected it, I beg your candid attention to the following observations.

Make the tutoring and training of your children an indispensable duty. Begin with your first child. Know this, that the quiet, the happiness, and the prosperity of the family, and your own comfort through life, depend almost more upon this than any other duty. Children will not grow up in virtue without the constant attention of their parents. It is not enough to put a young plant in the ground; you must watch it constantly, and train it seasonably, if you expect it to come to perfection. The brute creation educate their young, and take a pleasure in teaching them. If so much time, and money, and intelligence be spent in training the animal creation, some for useful and others for pernicious purposes, how much more necessary is it, then, to instruct the youth of our own kind, and to prepare them for the important part which they have to act in the great drama of life.

Let me impress upon you, that it is not what is usually called "education" that I am now enforcing. Your ideas of this are generally confined to "reading, writing, and accounts," and you are apt to think that these are all you have to provide for your offspring. This is a serious mistake. All these may be, and usually are, learned without any *moral* principle, and almost without any effort of intellect. The *understanding*, the *affections*, and the *conduct* are to be regulated, for these constitute the

principal worth of man. The facilities for acquiring the elementary parts of education already named, are so numerous, and the dispositions of parents, upon the whole, so uniformly in favour of this sort of learning for their children, that I think it unnecessary for me to dwell upon it.

The whole of what I wish to enforce may be summed up in teaching them their *duty to God, to their parents, to their family, and to every other class of persons*. The principles of *sincerity, justice, benevolence, and piety* ought to be early and constantly inculcated: these are the basis of all that is good, and the opposites of what they will generally learn in the world. Every child, as an accountable being, is susceptible of receiving both good and evil; and his choice and habit will, in a great measure, be dependant upon the instructions he receives, the example which is before him, and the circumstances in which he is placed. It is very common to talk about children "turning out" ill or well, as if the result of parental labour was like a lottery. Generally speaking, the good or bad character of young persons can be easily traced to obvious causes, over which the parents, in many instances, might have had a control. You ought, therefore, to proceed in the duty of training up your children, in the conviction, that if properly attempted, the result will be satisfactory. If you doubt this, if you think teaching your children is like shooting into the air, I shall cease to wonder at your indifference. Mind, while they are infants, to endear your children to you; treat them with kindness; provide for them in every respect as well as you are able; and thus, so soon as the first germ of intellect shoots forth, the heart will be open to attend to your parental lessons. No teaching can be very successful, if there be not a reciprocal affection between the teacher and the taught. Continue this kindness; add to the tenderness of nature a studied attention to the wants of your children, and an evident interest in every thing calculated to make them happy. Get the hearts of your little ones, and they will attend to your instructions; if not, your words will fall like the seed upon the rock. You should feel happy in having your children around you, and they should feel a pride and a pleasure in sitting by your side. If parents dislike the company of their children, and if children shun the company of their parents, there is a want of that sympathy which is essential to the success of parental admonition.

Fathers and mothers should *mutually* engage in this work. Their hearts and hands should be united for this purpose. Disunion on their part may frustrate the best purposes of either of them. This should form a part of your domestic arrangements, and should be entered into cordially by both, for, viewed in its results, arrangements for domestic tuition are not

less important than those for eating and sleeping. The kindness, patience, and prudence of the mother will be necessary in the management of children from the earliest age; and happy is it for a family with a mother possessing these valuable qualities. The father's incessant attention and superintending mind are essential, and the qualities of both *combined*, but not otherwise, are sufficient to ensure the good hope of well instructed children.

Before children are capable of either understanding your commands or the reasons upon which they are grounded, they are led principally by *imitation*. In every case, therefore, see that the example of yourselves and the elder children be such as you would wish the younger to imitate. There are many practices encouraged thoughtlessly in little children, perhaps because they please at the moment, the tendency of which is not sufficiently considered. For instance, if a child hurt itself against a stool or a chair, nothing is more common than to say, "O pa, pa, give me a go, and I will beat it." A pretence is consequently made of beating the chair; and the tendency of this and similar practices, incautiously adopted, is, to beget a disposition for *revenge*, which may never be eradicated.

It is a most lamentable fact, that many parents seem insensible of any duty to their children but that of *coercion*; and this they perform frequently more like brutes than Christian parents. Instead of alluring them by kindness, and leading them by reason, they too often govern by brute force. Although no pains be taken to lead them aright, yet, on every occasion when they do wrong, they are assailed by violent threatenings, and often by severe correction. Alas! the law of kindness seems to have been forgotten in the government of families, and threats and blows substituted in its place. You may read the effects of this sort of discipline in the furious, vengeful character of most of our youth. Adopt, I beseech you, a different course, and though *your* parents may have acted on the coercive principle, and though it is current in your neighbourhood, the effects before you are alone sufficient to convince you how pernicious it is. Instead of the smile of good temper and cheerfulness beaming from the countenances of at least those who are in pretty comfortable circumstances, how often do we see a gloom and an indignity, the result of a bad education, hanging upon their countenances, which are truly forbidding! Gentle correction may be necessary towards children, who, from their age, can only be governed by authority; but it will seldom be necessary for those of riper years, who have been governed by kind restraint, and blessed with a good example. Whenever it should be necessary to punish, let not a particle of

revenge appear in yourselves. Convince your children that you have no object but their own good, and the good of others of the family. Never strike a blow in a passion, and never inflict punishment till all other means are unavailing. It may be necessary, in extreme cases, to use stripes; but other modes of punishment may be used, more congenial to your own feelings, and perhaps more proportioned to the offences committed. For instance, if a boy frequently interfere with the order of the house, by being too late at the table, or by being absent, the most appropriate punishment is to let him forfeit his meal by the neglect. If he repeatedly misbehave at table, let him not eat with the family, but in another part of the room, as a mark of disgrace. If he make a practice of lying too long in bed, for every hour that he lies too long in a morning let him go two hours sooner to bed at night. For neglect of work, or being beyond the hours, let the same principle be followed. Children are of a volatile disposition, often thoughtless and giddy, and led undesignedly to a repetition of offences. Instead of flogging in such cases, solitary confinement has often a beneficial effect; and if any person have been insulted, or received an injury from the culprit, after a reasonable confinement, let his deliverance depend upon his going and acknowledging his sorrow for his fault, and his request to be forgiven. The mode of punishment should always be calculated to lead to reflection and reformation, and not to resentment: without this, all correction will ultimately be in vain. As children get older, they will become more daring in the face of merely coercive discipline; and if there be no attachment to home and the parents promoted, so soon as they can in any degree depend upon their own means, they will leave home, and give an unrestrained licence to their youthful follies. The love of home and the love of parents should always be secured: they are strong assurances of virtuous conduct. Punishments, however, will seldom be necessary, if other rational means are timely adopted. If children are not constantly taught; if they are not guarded from bad companions; if they have not the benefit of good parental examples, ten to one they go astray; and punishment, of itself, will be found the most unsuccessful means of effecting a cure.

While I would recommend parents not to encourage indulgences which lead to petulency, I would advise them always to let their children have plenty of exercise and a good stock of play things. Youth is the play day of nature; health of body as well as vigour of mind depends upon it. Parents should not be opposed to, nor indifferent about even their children's play things, but prove to the children that they delight in promoting

their enjoyments, by assisting them to invent and procure these important trifles. Parents, by interfering in these matters, will be able to shew their children the proper length to which recreation may be carried, and also to guard their wishes from any amusement which would have a pernicious tendency. Excepting to a well regulated Infant School, where playful exercise constitutes the employment of the children, never send to school children of a year and a half or two years old. Their health suffers from confinement, and from the association of a number of children in one apartment. They are troublesome at home, perhaps; but if you will get them a number of play things, and change them frequently, if in health, you will generally find them easily diverted; and if not in health, a confined school is a place very injurious. Play for children is almost as necessary as food or clothes, and therefore is a matter in which fathers and mothers ought to feel much more interested than they usually appear to be. Convenient play grounds, superintended by the parents, would be of great worth. A few small stones, toys, twigs, or wood bricks, will please the younger children, whilst others should be provided with articles better suited to boys and girls of an advanced age. Parents, I think, have too long neglected this part of their duty: children will play, and ought to play, and why should not parents secure the esteem of their children, and become their correctors, by countenancing any healthy and innocent exercise? Let but half of the time of parents, usually devoted to dissipation, be employed in assisting and joining in the innocent sports of children, and the result would be most beneficial. For parents to delight to get rid of the company of their children is a common feeling, but sadly perverted from real nature. Instead of meeting, as we constantly do when we walk abroad, groups of men and groups of boys, if society were in a proper state, we should usually meet the father, the mother, and the children together, all like a happy band.

In fixing *employments* for your children, you are in the midst of difficulties. If you be in poor circumstances, in towns, the principal work for children is in factories or large work shops. If in better circumstances, you send them, perhaps, first, to a distant school; next, you apprentice them out; and, if you can afford, they go to London to finish off. In all these cases, the ruin of your children is almost certain. Let me impress one solemn truth upon your mind, "that the happiness of a man's life does not consist in the abundance of the things which he possesses," and let this guide you in the choice of businesses for your children. How few parents have realized, in a son's success, a fair return for the immense outlay on his education; or, in his morals, any proportioned satisfaction for the anxiety

and care with which they had provided him the means of entering upon the world! Let not, then, a lucrative business be anxiously sought after. In itself it is dangerous; and the road leading to it is usually not less so. Choose such businesses as are the most free from temptations to evil. It ought, however, to be remarked, that these temptations don't consist in the business itself, so much as in the *number* and character of those employed. If the father's own business, or any other he can adopt, be likely to yield a livelihood, it is much better to keep his son at home, and learn him there, than run the risk of an unknown business, accompanied almost with the certainty of endangering that character which he had carefully nurtured for a dozen years. Home employments, or those as nearly resembling as possible, are the least dangerous; and as respectability of character, to every wise man, is more valuable than riches, he will always choose that which has the fewest temptations. If the weaver, for instance, could see the least prospect of his lad getting a living at the loom, he had better keep him there, than send him to the factory. The danger of bad associates in one place is very great; in the other, the parent will have his child under his own eye. And it is a fact, even in reference to circumstances, that many spinners are as poor as weavers, owing to their intemperance and bad conduct. These remarks may also be applied to schooling. There might be something enchanting in the name of a "boarding school." Unless Miss and Master have been "sent off;" their education is considered but of a *homespun* character; they must needs go from home to finish! Yes! and a mournful finish it has been, in too many cases. Delivered from the restraints of parental care, at the most critical period of life, and exposed to the fascinating, and in some measure, disguised pleasures of vice, here they have commenced their practices of dissipation, which, in after life, have brought them to disgrace and ruin. The probability of a superior education can seldom be the motive for sending children to boarding schools, for there are, in every town, the same schools for those who are boarders and those who are not. But it is sometimes observed, that it is useful to send children from home; it gives them an acquaintance with the world, and helps them to acquit themselves in company. If these reasons were founded in fact, they are but a poor set off against the probable evils of sending children from home. But the neglect of fathers and mothers themselves, appears, from the reason assigned, to be the principal cause of the necessity of sending them off: and hence the boarding school is to make up for your neglect of duty. Never be led away with the unsubstantial reveries of fashionable society; value a plain,

substantial education more than accomplishments, and sterling character more than facilities for acquiring wealth.

I have said that you should teach your children their duty to God, to yourselves, and to all mankind. This is so comprehensive, as to be beyond my present limits to advert to in detail. Indeed, the difficulty does not consist so much in *what* children ought to be taught, as *how* this teaching is to be accomplished. When persons have not had the benefit of domestic teaching themselves, and when this duty has not been impressed upon them, and the best manner of doing it explained, no wonder they should find a difficulty in making the attempt. Nothing, however, is more easy; and, I may add, nothing yields greater pleasure to a parent anxious for the welfare of his family. Children expect and look for parental teaching; how communicative they are; how inquisitive about every thing which occurs; and how pleased to be noticed and conversed with by their parents! In the first place, then, be always familiar with your children; be often in their company; and secure as much of your leisure time for this purpose as you can. Take the little ones on your knees, talk to them in a familiar way, and ask them all kinds of interesting questions. You will soon get at the extent of their knowledge, and ascertain upon what points they need the most instruction. You will also, if this be done with kindness, excite in their minds a great desire for information, so that, when you are seated at the fire side, they will smilingly flock around you with hundreds of little questions. The elder children must also be attended to; and for this purpose, I would recommend to parents to secure, at least, about twenty minutes every day, for the purpose of conversation and instruction. The time must vary, according to people's employment and opportunities; but when it is convenient, I should recommend it to precede the breakfast, and always to conclude with thanksgiving and prayer. I avoid the terms, "family worship," because that is usually confined to reading a chapter and offering up a prayer: although both may be included in the service I recommend, yet this instruction should be conveyed principally by *conversation*. Seat all your children in order, and place yourself before them; be prepared, by a careful attention to their general conduct, and to their behaviour the day preceding, to introduce such topics as are most likely to be useful. Any occurrences of an impressive character should often be commented upon, inasmuch as children are always interested in passing events. None but those who have adopted the practice can have any idea of the pleasure or profit attending this rational method of instructing children, Sunday

affords plenty of time for parental instruction, and the father that does not embrace an hour in calling his children together at home on this day, is neglecting the finest opportunity of improving both them and himself. Let him make his own house (his parlour, if he have one) into his Sunday school, and agreeably to the best dictates of nature, let him spend his time among them. Under the care of a good father, the children will receive a benefit, and enjoy a pleasure, to which nothing connected with our present Sunday schools is fit to be compared. How inconsistent, that hundreds of little children should be collected, and placed under the care of inexperienced persons, while their *own parents* are either idle at home, or merely engaged in some service for themselves. Let the universal obligation of the duty of parents to teach and instruct their own children be loudly proclaimed, and let every minister, instead of fostering his Sunday school as a prop to "the cause" with which he is connected, go from house to house, *teaching the parents*, that they, in their turn, may teach their own children themselves.

Besides the above, we should never forget the usefulness of *incidental* teaching. This consists in useful and pertinent remarks, on every suitable occasion, calculated to make a good impression upon the minds of youth. This should be attended to in connection with business, at the table, and especially when taking your walks abroad. A thousand objects present themselves as you walk in the fields, from which useful remarks may be made; and they who have the prosperity of their children at heart will not be inattentive to these. To some it may appear an arduous task thus to take care of their offspring; and to those who have long thrown their work upon others, it will really be so; but to the Christian parent, whose mind is capable of perceiving his duty, and appreciating its pleasures, it yields a present satisfaction, it affords a presumptive hope, that having trained up his children in the way they should go, when they are old they will not depart from it. Nothing can scarcely add so much to the peace and happiness of old age as the knowledge that one's children are virtuous and good, respectable in life, and living for another world. What are all the honours and riches in the world compared to this?

THE SPORTING WORLD.

At this season of the year the brutal practices of cock-fighting, racing, &c., are much in vogue. Although a great number are opposed to these cruel sports, yet retained and practised in this country, they are blameable for not using *more decided efforts to suppress them*, and not trying to con-

vince the people of their degrading and wicked tendency. Within a few miles of Preston, we have recently had several pitched battles, but yet no magistrate interfered. At Goosnargh, among other barbarous practices, a man was engaged to worry a hedgehog with his hands tied on his back, which he accomplished in four minutes. This was countenanced by some who would be called respectable; but although they may be above their neighbours in wealth, they are certainly the lowest in the grade of civilized society, inasmuch as they countenance practices so demoralizing and base.

Mr. Pease has succeeded in introducing a clause into the metropolitan police bill against dog-fighting and cock-fighting. I hope the same gentleman will attempt an equally salutary regulation for the whole country. But it signifies little how good soever the laws be, unless we have a better order of magistrates to enforce them. Whilst four in the commission can enter the field at once, to kill or to aid in killing each other, is it to be expected, that they can, with any consistency, suppress fighting of any sort. Several newspapers are devoted to the recital of all the brutal deeds that can be raked up in the country, and their extensive sale is a melancholy proof of the depravity of the people. Drinking, gaming, and fighting generally go together, and hence, "The Despatch" and "Life in London" are papers generally taken in by the publicans. It is to be lamented that the working people should be so destitute of either religion or good sense as to give their time and attention to cruel sports; and it is not less to be regretted, that the aristocracy and gentry of the country should know of no better means of disposing of their time and influence, and of that money which is collected from the labour and the sweat of thousands under them. I admit that we have made some little advance in the march of improvement, but I am anxious that every man, influenced by real love to his neighbour and his country, should openly wage war with these practices, and be determined to do his utmost to accomplish their entire discontinuance.

POSTHUMOUS LIBERALITY.

"We brought *nothing* into this world, and it is certain we can carry *nothing* out;" so that however we tug our idol wealth, however regular our devotions at this altar, we are doomed to leave it at last. What the feelings of the miser are, when assured that he cannot live, and that he must leave his all, is not easily described. He makes his will, and the man who was always too poor to give when asked, and too selfish to seek out cases of distress when he might, is now dictating to his attorney to put

down the several sums composing his property to some individuals who need it not, and to others who are likely to spend it in profligacy and excess. He leaves the world, after toiling and scraping for threescore years, and never tastes that greatest of all pleasures, the pleasure of doing good: he parts with his money *at last*, because he is *forced* to do so. That, which, if it had been distributed by the owner with discretion, would have done immense good, either passes into other hands like his own, or probably to those, who, having never laboured for it, will squander it away upon their lusts. A great deal is said about "faith;" but while men are intent only upon laying up treasures upon earth, do they seem to have any faith in the promises of Him who said, "I will never leave thee nor forsake thee?" That God who feeds the fowls, and clothes the fields with grass, it is said, "will much more clothe you, oh ye of *little faith*." If my observations be correct, religious people generally are the most covetous. They are delivered from the sensual and expensive vices which others indulge in, and being often favoured with advantageous opportunities in business, they begin to save money, and are consequently overcome by the love of it. It grows upon them; others imitate their habit, so much so, that I have known parts of the country, occupied by strict professors of religion, particularly marked out for parsimonious habits and a want of social kindness. It does certainly sometimes happen that a goodly subscription is given towards a chapel, but when the claims of the widow and the fatherless are presented, the case meets with a different reception. Content with "food and raiment," as the apostle exhorts us to be, we shall never need to fear want, and, therefore, those who have property, as stewards of God, act wisely in disposing of it with their *own hands*. Life and an acquaintance with the world give a man an opportunity of seeking out proper objects of charity, and bestowing his wealth where it will do real good: the approach of death affords no such advantages; the money has to be bequeathed suddenly, and often falls upon objects which are undeserving. If the promises of Scripture be true, those who sow plentifully shall reap plentifully—those who give to the poor, shall have treasure in heaven; but what shall we say of those whose language to the poor is, "be ye warmed, and be ye clothed," but who give them nothing? I pity the sordid wretch whose world is himself, and whose generosity consists in leaving his riches *because* he cannot take them with him. The apostle's admonition was meant for the *living*, not for the *dying*: "Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be *rich in good works, ready to distri-*

bute, willing to communicate, laying up in store for themselves a good foundation against the time to come." Regulations abound for distributing our riches while *living*, but upon the subject of *death-bed charity* the Scriptures are profoundly silent. Posthumous liberality, I fear, will find no place in that record which God keeps of the good works of all his saints.

SILVER AGAIN!

"*Sixpence* will be demanded from those who enter the gallery or the body of the chapel."

This Catholic charge, which now appears on the walls, is an improvement upon the Methodists' terms, inasmuch as six *penny pieces* will here be admitted as full pay, while in the other case any applicant could not be admitted without "silver." And inasmuch as it *defines* the sum, to the rich it must be an advantage. When it is said, "silver" must be given, without naming the sum, of course those who are very rich, observing a mechanic give a silver *sixpence*, will think that half a crown, at least, will be expected from such as they. It ought, however, to be mentioned, in mitigation, that these charges are for what the apostle James calls "a good place," and that those who will be content to be told to "*STAND there,*" will be admitted free. (James ii. 3.) The "entrance money" is not all; it gives them the privilege of joining in "the collection" which is afterwards to be made!

Upon the face of the matter what do all reflecting people say? *Religion has nothing to do with all this: it is a piece of worldly policy, altogether, to get money.*

But we are met with this answer: "If we were not to adopt this regulation, the seats would all be occupied by poor persons, who are not likely to give, to the exclusion of those who are." This is correct; but instead of justifying a partiality against the poor, and bringing disgrace upon religion as a mercenary concern, it *condemns* at once the *means* made use of to bring so many people together. I wish this point particularly to be understood, for I have met with many who don't like this "silver at the door," and yet they cannot see how it can be avoided. The fault is in providing an *attraction* to the place, calculated to work upon those over whom the claims of the school itself would have no control. "We have a Sunday school," say the committee, "whose necessary expences amount to so much a year. We have many rich people among us, it is true, a few of whom might give us the amount, without ever feeling it; but they will not do this. And if we were to announce, that, on a certain Sunday, a col-

lection would be made to defray these expences after the sermon of our usual preachers, so little do professors appear to give from *principle*, that the attendance would be slender and the collection insufficient. What are we then to do? Our school must not sink for want of funds. We know the spirit of the world; get an *attractive* popular preacher; let there be a religious *performance*; something to please the *eye* and gratify the *ear*; and we shall get a numerous attendance, and a good collection. And the only way to counteract these attractions upon the *poor*, who have nothing to spare, and who cannot help us on this occasion, is, to demand 'silver at the door.'" In most cases, the attraction is a very *popular minister*, whose fame is so great, that many grudge not to *pay* to hear him; in Bolton and the neighbourhood, the usual accompaniment, is "sacred music," performed by persons from different chapels in the neighbourhood. Our friends, the Protestant Methodists, have been wiser in their generation than their Wesleyan brethren this year. They secured the services of Miss Brady, a lady of acknowledged talent. In Dublin, I recollect, in a placard on the wall, it was announced, that "the collection would be conducted by the ladies." This would certainly have its weight, and would doubtless make many a gentleman who intended to give but half a crown, give half a sovereign. In like manner, many were drawn to hear the lady just mentioned, and give their money, who cared nothing for the school, and would never have gone, under other circumstances. On the present occasion, high mass, sermons from a distant preacher, and the performances of the Choral Society, are the attractions; and I do not doubt of their success. I believe the collections are always good where the Choral Society lends its services.

The truth of my assertion, "that it is the *performance*, and not the *merits of the school*, that constitutes the general attraction," I think few will deny; and hence, the simple question is, will the *end* justify the *means*? I think not. If all this were not mixed up with the *solemnities of religion*, and we were told that it was simply an *expedient for getting money*, I don't know that I should make any objection. If, for instance, the Choral Society would advertise a performance, or any preacher the delivery of an oration, either at fixed or unfixed prices, the proceeds of which were to be given to a certain school, there would be no mystery about it, and no profanation of sacred things to the object of money getting. This is frequently done at fancy balls and musical festivals, and the proceeds handed over to certain institutions. But when I consider the *day* on which the meetings under consideration are held, and the *place* in which they are held; that they assume the character of meetings for *religious worship*; that the *hearing of*

the sermons appears to be the *principal* object of calling the people together; and that the collection is merely noticed in small type at the bottom of the bill, as if it was a matter of the *least* importance; I cannot help thinking that there is a great deal of worldly policy and *deception* connected with these occasions; and the circumstance of keeping out poor people, who cannot pay sixpence, is a decided proof of the bad working of such a system.

If *improper* charges were not included in the accounts, the expences of a Sunday school are not considerable. Only let persons of property act as our pious ancestors, who built chapels or schools, and endowed them themselves, and *charity sermons might be given up altogether*. Modern liberality is of too *equalizing* a character: instead of a person coming forward to support the school he may think useful, he is very anxious that *every other* individual should bear his share, and descends to the use of means which are dishonourable to religion in order to get the money from those who care nothing for the object. I like fair, open, honest dealing; and religion is often disgraced for want of it.

REMARKS ON ARCHDEACON HEADLAM'S CHARGE.

On Tuesday, June 4th, Archdeacon Headlam held his visitation in this town. The attendance of the clergy, it is said, was very numerous. At the conclusion of the church service, he proceeded to the chancel, and delivered his charge. Upon that charge, as reported in the Preston Pilot, I beg leave to make a few remarks. It speaks in plain terms to the present state of church affairs; and as the Archdeacon has not disguised his sentiments, but delivered them openly and candidly, there is no difficulty in arriving at his meaning. The *character* and *utility* of the *national establishment*, he frequently refers to, always taking care to place it on the highest pinnacle of excellency.

So spiritual was the religion taught by Christ himself, unsanctioned by kings or priests, and so contrary to all the ostentation of worldly systems, that for precedents in favour of building gaudy and expensive churches, this gentleman is obliged, first to go to Solomon's temple, and then to those erected by the emperors, after Christianity was incorporated with the state. Not a word upon this subject, is to be found in the New Testament, and not a murmur in all the Epistles that the want of buildings was any part of their manifold sufferings. "Solomon built the first temple, and the people rejoiced and gave willingly"—"When it pleased God to raise up kings and emperors to *support the faith*, the church was able to do more. Temples were erected on the most magnificent scale, voluntary

offerings aided to enrich and endow them, and the whole world seemed glad to have an opportunity of pouring out their gifts in this way." He says, "*it pleased God* to raise up kings and emperors to support the faith." Pray how have they supported it? By propagating its external forms and outward belief with human authority, and punishing those who refused to submit. The priests they flattered and supported, who, in return, by their influence with the people, enslaved them to authority. The natural tendency of religion, being committed into the hands of kings and emperors, is just the *opposite* of that, which, in the primitive days, had the manifest sanction of the pleasure of heaven.

"The efficiency of the church," he observes, "could not be upheld without a clergy, and that the clergy could not be maintained but by a *preference* in the state towards one particular sect." This may be true, but why should this preference be given to this or any other sect? Though "the present church was established by a *majority* of the people, at the time of the reformation," it has no claim to preference *now*. The *majority* is now against it, and nearly the whole nation is in favour of the equitable principle of *every religion supporting its own*. If avarice and oppression, opposition to the people, and to the peace of the country, afford a claim for a preference in the state, the bishops and clergy of the Church of England (that is, "the church") have, I confess, the highest claim of any other order of men.

The Archdeacon, however, I can perceive, is not without his doubts, and like many other of late, who, rather than defend the constitution of the establishment, plead that as the church is at present established by *law*, we ought not to oppose it. "*So long as we have a national establishment*, places must be set apart as are befitting."

"Several objections were made to the improvement of church buildings—from the temper of the times, this feeling had much spread of late." And does the Archdeacon wonder at this? If he had to support his own minister, to contribute to the building of his own place of worship, and the expences of its services, and was, in addition to this, taxed for another system of religion, which he disliked, in so many ways as Dissenters and Catholics are at present, would he not complain? He seems to forget that besides the tithes, we have *church rates, easter dues, surplice fees, &c.* to pay; or else, what is his meaning when he says, "the liability to pay assessments was not *personal*, but arose from the tenure of *property*: from time immemorial the occupiers of *land* had been held liable to assessment?" When the poor widow in the cellar is charged 5d. at easter, and the lady

occupying her mansion no more, is not this a *personal* assessment? and are not all the others the same? As to this liability of the land to pay tithes, this was always coupled with a *condition* of certain duties to be performed; and if the *appropriation* was changed at the reformation, *because the condition was not satisfactorily performed*, I am sure there is the strongest reason in the world why it should be *changed again*.

In opposition to the statement that church property belongs to the nation, "he begged to say, that the property of the church never did belong to the nation. It was granted by the piety of individuals at a *remote* period, for the use of the clergy and *other* purposes. They did not deny the right of parliament to regulate that property with a view to the *interest of the establishment*." This is clever indeed. He admits, throughout, although he does not use the plainest terms, that the property was left by Papists to *the clergy*, and for *other purposes*; and although it was violently wrested from them by parliament, yet if any regulations be made by parliament now, it must be "with a view to the *interest of the establishment*!" It seems he would not give back a single sheaf to old mother church.

Anticipating a meditated change in the application of church property, he says, "the payments would then proceed from the people; it would become a direct tax; it would grow burthensome; salaries would be diminished, perhaps withdrawn; and *the church would cease to be*." Here, in the first place, we have a clear intimation how the church and clergy stand in the *affections of the people*; and, in the second place, notwithstanding the frequent declaration that God will support his church, and that the gates of hell cannot prevail against it, we are plainly told (and nothing in the world is more true) that if *the salaries be withdrawn, the church would cease to be*!

This gentleman praises the cathedral services; and being so closely connected with one at Chester, very naturally hopes that the church will not lose that "honourable part of its services." He assumes, what most of the advocates of the church have done, that opposition to the church "is infidelity," and that to "support the church" was to maintain the Christian religion. He believes that no *human* institution is better calculated to promote the worship of God than the established church, and prays that nothing may arise to weaken the attachments of the people to a church which had so long received and *deserved* their respect. All this is what we might expect from a paid advocate; but the concluding sentence, is strongly at variance with the whole tenor of his charge, with the whole tenor of the system, and contains an exhortation, which, I fear, would

be coldly received by many of his clerical auditory. "The church NEVER STOOD IN SO FINE A POSITION AS IN THE DAYS OF HER ADVERSITY, and whether the clergy are destined still to enjoy the remuneration at present set apart for their use, or be reduced to *poverty's hard fare*, let them show that THEIR ATTACHMENT TO THE ESTABLISHMENT DOES NOT DEPEND UPON OUTWARD AID." This is a fine passage; it contains so important a truth, and so consistent an exhortation, that if it had stood alone, as the whole of the charge, it would deserve to be printed in letters of gold. But standing as the sequel of a charge with which it is *utterly at variance*, it can only be accounted for upon the principle that truth is so powerful, that, consistent or inconsistent, it will sometimes come out. Archdeacon Headlam may lecture while he is hoarse in favour of the present church establishment and the claims of the clergy: the tide of public opinion is set in against them, and the sooner they recede from the contest the better. Let the church folks maintain their religion and their clergy (and they are well able to do this) and let all parties do the same, and then there will be a probability of peace, both in England and Ireland—but not till then.

POPULAR MORALS.*

Every thoughtful person finds that inquiries arise in his mind of this nature, What am I? Whence am I? For what purpose do I exist? What is this which is called life? What is the power of thinking? Will the consciousness of being cease when this life ends? If not, will that consciousness relate to the acts done in this life? If so, in what manner, and with what consequences? If I doubt what answers must I give to these questions, why do I doubt? Is it beyond my power to remove my doubts? If I believe nothing of a future state of being as a consequence of the present being, have I done what I ought to do to inform myself whether this be so or not? If I have a sentiment of being liable to account in a future life for my conduct in this, is it a mere sentiment, or is it founded in reason, and binding on me as a conviction, which I cannot free myself from?

Inquiries also arise in many minds of this nature: If there be a Supreme Being, who created and who governs the universe, and who is supremely good and wise, why are the good and wise on earth sometimes subjected to suffering and to sorrow? Why is there, to such persons, so much of pain in body and in mind? Why do disappointments and afflictions fall on those who strive to perform their duty in all things? Why do not the punishments of divine justice fall on those who violate the laws of the Supreme Being? Why is it, that worldly prosperity, respect, and honour, are often bestowed on those who violate all the laws which the righteous Judge of all the earth must have prescribed?

Why is it that man is so commonly the bitter and relentless enemy of man? Why is it that he hazards the destruction of his own property, his own liberty, and even his own life, to destroy property, liberty, and life in others? Why is it that we take pleasure in de-

* From an American work inserted in Chambers' Journal.

prelating the good qualities of others, and in presenting their faults, follies, and errors to the notice of those who were before ignorant of them? Why do we feel emotions of dissatisfaction when others prosper, and regard the welfare of others as though it were a wrong done to ourselves? Why do we mourn over that which is past and which cannot be recalled, and tremble at that which has not come, and which may never come? Why is it that kind acts done to others are frequently forgotten by them, and sometimes regarded by them as a grievous burthen, and sometimes repaid by acts of unkindness, and reproach, and even of injury? Why is it that so much of human life is spent in vain and profitless pursuits? Why is it, that, when disabled and suffering, in body or mind, we can so rarely console ourselves with the fact, that we did not cause our own distress? Why is it that family connection (seemingly ordained as a necessary condition of human life) is so often a cause of irritation and vexation? Why are children sometimes inclined to regard parents rather as tyrannical and heartless rulers, than as affectionate and worthy governors; and why are parents sometimes led to regret that they have given birth to offspring, who are fastened on them by ties which cannot be broken? Why is it that unceasing parental care, and the wisest precaution in rearing children, are repaid by that bitter disappointment which must be hidden within the heart, and wept over unseen by any human eye? Why is it, that, when parental care has been successfully applied, and when we see the coming forth of fruits, intellectual and moral, in one little moment the blast of destruction passes over, and the remaining act is, to close the sepulchre on the remnant of lost hopes and joys?

What is that principle of our nature that compels us to some sort of action; and which will drive us into such as is hurtful to ourselves and to others, if we are not directed to those of an opposite character? Whence comes that sense of disappointment when success has crowned our pursuits? Why is it that one, in the enjoyment of bodily ease and of worldly wealth, and apparently in command of abundance of those things which the world calls good, and for which mortals submit to unceasing toil, is, sometimes, the most disgusted of all men with life, finding no pleasure in the smiling earth, in the busy haunts, nor any good under the sun? Why is it that men need forcible and irresistible powers of government among themselves? Why do those who know that power is difficult to hold, and more difficult to use aright, earnestly desire it? Why is it that those who have power, either do not, or cannot, use it honourably to themselves and beneficially for others? Why are so many of the human race subjected to the most miserable poverty; so many wretched from the misuse and abuse of bodily and mental power; so many deprived of personal liberty; and so many hung up between the heavens and the earth, by order of their fellow men, in the presence of curious thousands, who laugh at the exhibition of death, admire the firmness or despise the weakness of one who, in full possession of all his faculties, knows, that within a few moments he will be dead by violence? How does it happen that good and virtuous men, in reflecting on the change which is soon to come, and when the places that have known them will know them no more for ever, do feel a sense of doubt, and even of despondency, as to their future destiny, and would gladly be assured that all they have habitually thought to be true is unquestionably so?

Inquiries of this nature may be indefinitely multiplied. It is of little use to make them, if there be no answers to them. They have been answered, in general, among the learned, and in a learned manner. Can they be answered to the comprehension of the many, and especially of the young? Let us suppose that no small part of all that we see of folly,

error, and crime, and consequent suffering and misery, arises, not from the laws of the Creator, but from ignorance of these laws, or wilful disobedience of them; then it would follow that the remedy lies in making these laws known. When and how is this to be done? Not by leaving to each individual to find out the meaning and force of these laws, through painful experience, and when the consequences of ignorance and disobedience are already fastened on him; but to make them known before the responsible action of adult life begins. If there be rules for human life, which come from a Lawgiver who cannot err; if these rules are laid down for subjects who are entrusted with the liberty of obeying or disobeying, it is inadmissible to suppose that these rules cannot be found out, and made known to all who are to be affected by them.

To disclose these rules and make them operative is a duty to ourselves and to each other. The mode of doing it may be differently thought of by different persons. That which seems most likely to be effective is to address human reason, in a simple and intelligible manner, and in such manner that the opening mind may comprehend the truths which are taught. Such is our present purpose. No mysteries will be resorted to; no display of learning attempted. As these pages are intended for the use of young people, we shall address only their good sense. They will be called on to judge by the light of reason wherewith their Creator has blessed them. If the intention with which this work is undertaken be proper and practicable, those who will bestow the time and attention necessary to that end, may, it is humbly hoped, be enabled to answer many of the inquiries before suggested, so far as the enlightened minds which have left a record of their thoughts can assist and guide us in the search after truth.

The design of these papers is to prove that there is a Supreme Being; that he is the Creator and Governor of the universe; that he created man as we see him to exist, in his earthly frame, in his intellectual powers, and with an immortal spirit; that there is placed within his reach the knowledge of the laws intended for government here; and that life here is connected with an existence, which is to be attained through the house appointed for all that have lived, that do live, and that are to live.

The propositions which must be established as the foundations of religious duty and of moral conduct in this life, and of hope in another and better life, are in substance these:

SECT. 1. There is a Supreme Being who is the Creator, Preserver, and Governor of all things and of all beings; he intended human life to be a benefit to those to whom it is given; and it may be a benefit, or not, according to the use which is made of it; the means of making it a benefit are placed within the comprehension of all to whom life and reason are given. Mankind are permitted to choose whether they will obey or disobey, and subjected in this life, and in a future one, to the consequences of their acts and omissions.

2. In the first proposition, that there is a Supreme Being, we place revelation at present out of the inquiry, and ask how can it be known that there is such a Being? and that he has prescribed rules for the conduct of the human race? How can we certainly know that man does not perish, and return to the earth, as we believe that the vegetable kingdom and the whole race of animals inferior to man certainly do?

3. We propose to address the proofs which we have to offer to those minds which admit that man, whencesoever he came, and whithersoever he is to go, and whether he returns to the earth, or ascends to heaven, is capable in his own nature of comprehending facts and

truths, and that he may, and commonly does, govern himself in his most serious and interesting acts of life, by ascertaining what is true when he can, and by inferences from known or supposed truths, when he can approach no nearer to certainty. It is believed that in the common exercise of the human faculties, there can be no other rule of government. If there be any persons who claim to be governed or guided by any other rules, we do not attempt to deal with them. It may be said that all knowledge is founded on experience, and that nothing is to be admitted to be true of which we have no experience. This saying is true, as to the common operation of the laws of nature in the material world. It cannot be true in relation to those things of which we have not had any experience. Thus knowledge is founded in experience as to the properties and action of the elements. We know some of the properties and action of the elements. We know some of the properties of these from repeated experiments, which give always the same results. We do not know, in like manner, that there is a future state of being; but we know certain truths, from which the inference that there is such state is to be drawn.

4. We do not know, as we do know experimentally certain truths concerning the material world, that there is a Supreme Being, since he is not known to us by the means which we have of knowing such truths. No one has seen the Deity; nor is his personal existence known to us through the senses as we know of other existence; but his existence, power, and government, may be known to us, by necessary and certain inference, from fact and truths, which are as undeniable as our own existence.

5. Does any one doubt that there is an existing material universe? Does any one doubt that he is a part of that universe? Did any human being form himself? Could any one of those from whom he sprung, form himself? If intellectual, spiritual man could not be originally the creator of himself, could the material world, which is without intellect or spirit, create itself, and subject itself to the laws which we know, from experience, do govern it? Certainly, all things and all beings were created. To this assertion it may possibly be replied, No. The supposition of creation is not proved.

6. It may be asserted that all things may have existed from eternity, just as we see them. What intelligible thought does this assertion communicate to a reasonable mind? What is eternity? Can the human mind form any conception of eternity? Add thousands to thousands, and millions to millions, till the power of computation is exhausted, and it comes to no more than a succession of years. We are incapable of judging of duration but by a succession of some measure of time. Let us ascend to the highest possible duration of which we can conceive, we shall find a material universe existing there: the question would be the same then as it is now. How came it into being? Did it create itself? The answer to such inquiries has always been, in every age of the world, by the most exalted minds, that the universe could not be its own author; it must have had some author; when, and in what manner it was created, may not be intended for us to know. It is enough for us to know that it had a Creator. What, then, can we learn of Him, of his majesty and power, his beneficence and laws, from the contemplation of his works? Every step which we take in exploring the works of the Most High forces upon us, more and more strongly, the conviction that all which we are made capable of understanding proceeds from infinite wisdom, and from awful authority. We have only to trust in this examination to our own senses, and to the inferences which we draw from what they disclose to us, to be assured of the existence, of the presence, and of the government of such a Being.

7. There are few who have had the benefit of instruction, probably few who are sensible of existence, who have not raised their eyes, in a cloudless light, to the starry firmament, and who have not felt some emotion, however undefined, that all which they see there was the work of some incomprehensible Being, and that it continues to exist in pursuance of his laws. Familiar as this continually recurring spectacle may be, it is very magnificent, and ever new, and ever fills the mind with astonishment and awe. Examined by the light of science, and contemplated in its systematic regularity, the feeling of reverence and awe sinks deeper and deeper;—and well has it been said,

“An undevout astronomer is mad!”

8. How wonderful is it that such a comparatively insignificant being as he who moves on the surface of this little globe, and whose mortal frame is tied down to it by the irresistible power of attraction, should be able to foretell, with unerring certainty, the very moment when the light of the sun will be shut out from the earth by the intervening of its satellite! Nay, the precise moment when a comet was visible from our little globe at a time long past, when he was not in being himself; and when it will be again visible, when he must be gone, and perhaps unremembered on the earth.

9. Omitting always the light derived from revelation, in the present view of the subject, we know in these days the Author of the universe only by approaching towards him in the contemplation of his works. In doing this, it will be demonstrated to all rational minds, that every where the proofs of an infinitely wise and powerful Deity are clearly disclosed.

10. The usual course of instruction in our schools makes known only that part of the firmament which is called the solar system, and of which our own planet is a part. This system, it will be remembered, comprises the sun, the eleven planets, the two rings and seven moons of one of them (Saturn); the four moons of another (Jupiter); and the moon of our own planet. All these planets have the sun for the centre of their system, and seem to us to be dependent on him for light and heat, and are well known to move around him with the most exact regularity, while the moons of such of these planets as have them move with the like regularity around them. Each of these planets, and each of their satellites, revolve in measured time as they move. What must that power be, which appointed to the unconsumed and undiminished sun his place, and to the planets which move round him their unchangeable orbits? The sun is 320 times larger than all the planetary globes which revolve around him, and 1,300,000 times larger than our globe. Such is the power of this luminary, that the planet Herschel is held in his orbit, lighted, and warmed by his brilliancy at the distance of 1,800 millions of miles from his surface. Who upholds these orbs in their paths, and prevents them from rushing into one common ruin? If it be answered, it is the law of their being; who, then, ordained that law?

11. Besides the sun and the planets which revolve around him, there belong to the same system comets, the design and purpose of which is, to us, utterly inconceivable. Their magnitude and rapidity of motion are equally so. They, too, are nevertheless known to insignificant mortals to move with the same exact precision which is every where of divine authority. One of them is, by such agency, known to be 11,200 millions of miles from the sun at its greatest distance, and to move at the rate of 880,000 miles in one hour, when nearest to him. The tail of the comet which appeared in 1680 was computed by Sir Isaac Newton, to be 80 millions of miles in length!

12. Magnificent and glorious as the solar system may be, what is it in magnitude and

distance when compared with all the numberless worlds and systems beyond it? In every clear night, the naked eye may discover nearly a thousand fixed stars, which are supposed to be such luminaries as the sun. If all these luminaries are suns, and have their attendant planets, as we know our sun to have, it would comprise a mass of matter equal to 1320 millions of globes of the size of our earth. The assistance which the human eye has obtained in extending its view into the works of the Almighty by artificial means, discloses to us the certainty that orbs exist at such a distance from us, that a cannon ball moving at the rate of 480 miles an hour would require nine millions of years to pass from some of them to the earth. The sun is computed to be 95 millions of miles from the earth; yet in eight minutes and a quarter, the light reaches the earth from that luminary. What must be the magnitude of luminous bodies, which are seen with the help of glassess at such a distance, that it would require some years for light to come from them to the earth?

13. It is said by some modern astronomers, that stars are seen at such a distance, that light must have left them four hundred years before it strikes on our earth. Beyond all that is now known to us to exist, there may be still other systems, and all of them in motion, according to the laws assigned to them; all of them preserved and governed by one awful incomprehensible Power. All of them may be, and probably are, the abodes of intelligent beings, capable of comprehending and adoring the Universal God. Where shall the imagination fix the boundaries of creation? From whatever point on the surface of our sphere the eye is directed towards the firmament, worlds on worlds, systems on systems are disclosed. Are we in the centre of the universe? Are we in some remote extremity of the universe? What is the centre, what is an extremity of the universe? If there be a centre, if there be limits to the works of the Almighty, what is there beyond them; and who and what exists where the Almighty Creator does not exist and reign?

14. If we are astonished at the magnitude and distance of these luminaries, how much more so must we be, when we try to think of them collectively and in motion? We know that like the substances on the earth they are held by the law of gravitation; and we know what strength it requires to move a weight of a few hundred pounds. If we could suppose our comparatively small earth to be a perfectly smooth ball on a plain, it is believed that it would require a mechanical force which no human mind can compute to give it any motion. Yet we know that it moves at the rate of 68,000 miles in every hour, revolving as it flies, yet so easily and surely, that we have no perception of its motion. The planet Mercury moves at the rate of 1,750 miles in a single minute; a motion which may be measured by supposing a ball to pass from America to Europe in one minute and three quarters, or round our earth in seventeen minutes. If the magnitude, the distance, the brightness, the motion, and all of these together, speak not a language to the reason of man, in the name of the Almighty, then may he number himself with the reptiles of the earth, and lie down with them in the dust of their common mother.

15. Who that claims to have the use of his senses and the exercise of his reason, will presume to say that these things are not so? Will he be hardy enough to say that these are the works of chance and of accident? If so, how came they to be subjects of accident and chance? What are accident and chance, when spoken of in relation to organized systems, which move by unerring laws, through endless ages?

16. If we limit our attention to the globe on which we live, and consider its connection with, and dependence on the sun, its own atmosphere, its waters; and consider its objects

and animals, whether beneath or on its surface; wherever and however minutely we push our inquiries, we shall find, and no less in the least of the animal or vegetable kingdoms than in the glorious orbs above us, irresistible proofs of the existence and government of the Deity.

17. On the nature and properties of the common air which surrounds this globe volumes might be written, and every truth contained in them would serve to prove the power and wisdom of its Creator. The progress of science, by actual experiment, in modern times, has enlarged surprisingly our knowledge of the agency of this subtle fluid on animal and vegetable existence. We can touch but sparingly on this abundant topic, and can only select some of the more prominent truths in proof of our proposition.

18. From the earth's surface, the atmosphere (which is from two Greek words, meaning "vapour" and "sphere") is supposed to extend upwards, about 45 miles. It comprises the common air, the electric fluid, fluids that ascend by evaporation, and all substances less heavy than itself. This whole mass is subject to the power of attraction. It goes with the earth in its annual flight and daily revolution. It is sometimes so still that the lightest substance is unmoved by it; sometimes chilling, and binding in fetters all that it can act upon; sometimes suffocating with its heat; sometimes fanning with its healthy breeze; sometimes scattering pestilence in its transit; sometimes prostrating human abodes, and uprooting the fast holding of the "gnarled oak." Subtle and active as it is, its pressure is 15 pounds to every square inch, so that a common sized man sustains a pressure of 32,000 pounds, which would instantly crush him if it were not for the counter pressure from the air within him. The pressure of the whole atmosphere on the earth is computed at five thousand million of millions of tons; a number of which we have no power to conceive. The constituents of the common air are ascertained, by very modern experiments, to be two gases (the word gas cannot be otherwise defined, for common use, than by the words elastic airy fluid) of which 21 parts in an 100 are oxygen, 79 are nitrogen. Oxygen is composed of two Greek words signifying "acid," and "to generate," so named from its power of generating acids, and is supposed to constitute the principle of vital air. Nitrogen is composed of two words from the same language, signifying "nitre," and "to produce," or that principle of the air which produces nitre, which is a salt commonly called saltpetre. Science has been able to do no more, in this instance, than in many others; that is, to arrive at some knowledge of properties or qualities, without approaching to any knowledge of essence. That constituent of the air called oxygen is known to be the principle of combustion, the conductor of heat, the support of animal life, and to be indispensable to vegetable life. Nitrogen has none of these properties, and seems to be mingled with the former to lessen its action. Oxygen seems to be to nitrogen as 21 drops of one kind of liquid mingled with 79 drops of one of an opposite character. If there were only oxygen in the air, it is said it would inflame and consume every thing, even metallic substances; if only nitrogen, there would be no flame, nor animal nor vegetable life. Here, then, the doubting are met by a new and embarrassing enquiry: by whom was the air prepared and tempered to its uses, and by what power is it kept in its dutiful action? By what power was the air made fit for man, for animals, however comparatively large or small, and for every member of the thousand varieties of the vegetable kingdom, and for the action of fire, without which man would have no use of the minerals of the earth?—*The remaining part of this article next month.*

SCHOOL HOLIDAYS.

No custom connected with education gives more dissatisfaction than that of long holidays at Christmas and Midsummer. At the bottom of a bill which one of my boys brought from school, which closed on the 20th of June, it is stated that the school will re-open on Monday, August 4th, being a recess of six weeks and three days! The suspension of study for so long a period must be greatly to the disadvantage of the pupils, who will have to work hard for some time to regain what they have forgotten. Although by this practice nearly a whole quarter is lost in the year, no reduction is made in the charge. A fortnight at each of the above periods, and perhaps a week at the end of each quarter, would be much better than the present custom; but unless the parents press for such a change, we may rest assured the teachers will not propose it.

WILFUL MURDER.

If the following facts are worthy of a page in the *Moral Reformer*, they are at the Editor's service.

Some six or seven years ago, a friend and I were kindly invited by a noted "dabster" to enjoy with him what he called a piece of *prime innocent sport*, in fishing for pike. The evening was very fine, and away we went to a celebrated water in Cheshire, situate in the midst of charming scenery. As the *amusement* was new to me, and I always loved the country, of course I expected nothing short of real enjoyment of the first order. How far I was gratified, may be gathered from what follows. Our never-water-bitten sure-one had carefully provided himself with worms of a proper polish, that is, they had lived a considerable time upon nothing, and rubbed themselves well in moss. In the first place, by thrusting a piece of crooked steel, barbed at the end, through the whole length of the body, he dexterously empales alive one of these defenceless works of God's creation, and in a writhing, agonized state, plunges it into an element contrary to its own nature. This he calls "baiting the small hook." Shortly, it may be, there comes a gudgeon, or some other little guileless fish to end the misery of the worm, but, alas! to begin his own! Well, he has swallowed the bait, and the concealed instrument is rankling and tearing his little mouth, or throat, or stomach, by which he is suspended and drawn out of the water—springing to and fro, in all the *delightful* contortions of excruciating pain! The hook is quickly torn through the bleeding mouth of this beautiful inoffensive little creature, by the ruthless hand of thoughtless cruelty: and what then? Why, then a knife is hastily used to make an incision nearly the whole length of the back, close under the skin, for the purpose of more easily inserting a large pike hook, which must be performed quickly, lest the fish should die too soon! This done, the helpless animal is again committed to his own natural element (fastened by a string) there to struggle and *live* till the pike unsuspectingly swallow him, hook, and all! and if *Jack* do not suffer dreadfully till the following morning, most likely poor gudgeon will. In this way several "lines" were laid that evening.

Now, without much comment, I make no manner of doubt that fish and other animals are intended for man's food; but I cannot believe that an all-wise and merciful Creator will hold him guiltless who wantonly tortures away their lives, especially for mere diversion.

Manchester, 6 mo. 13, 1833.

H.

THE TEMPERANCE ADVOCATE.

GENERAL REMARKS.

Nothing has occurred during the past month connected with the Temperance Cause, in the North, which requires a special record. Most of the Societies continue in constant operation, and though many of them are not making any ostensible advance, it is believed the principles are becoming more and more generally acted upon. Different agencies succeed in different places. In small villages, such as Walton, and especially in the north part of this county, in Westmorland and Cumberland, the clergy of the Church of England, who come out consistently to advocate Temperance, have a commanding influence with the people. In the large manufacturing towns, such as Bolton, Blackburn, and Preston, where Methodists and Dissenters take the lead, the Societies seem to prosper the most. But in all cases, *agitation* by persons of honourable and consistent character affords the greatest hope of success. The principles of Temperance are so obviously based upon truth, are so free from any fair objection, and are so strikingly beneficial in their operation, that they have only to be *extensively diffused*, to be understood and adopted. And unless the Societies act upon this, and make *combined* and *powerful* efforts, they will never make head against the strong current of intemperance which runs through the land. Every temperance advocate should not reason as to what is permissible, and what is not, in the abstract, but what is advisable to be done in the *present circumstances of society*: this is the rule by which every philanthropist is guided in his exertions. I am astonished, that while all the machinery of intoxication is in full operation *seven days* in a week, and almost *night and day*, that it should be thought sufficient to rally the forces of the opposition once a fortnight, or once a month! Every Society should have a meeting *at least once a week*, should distribute tracts in every direction, and (which is of vast importance) should not only visit the delinquents, but every drunken person in the neighbourhood. Temperance work is no parlour work; and those who think of accomplishing this reformation by merely passing resolutions at a committee meeting, and delivering a speech once a month, have but low ideas of the magnitude of the undertaking.

The *Preston Society* goes on in its usual course. The meetings are kept up, drunkards are converted, and the principles are being diffused in all the surrounding villages. Among the villages which are now distinguished for their zeal, Longton seems to take the lead. The young men there seem all to be combined together to promote and extend this glorious cause. The temperance missionaries are engaged in one place or another every week. During the race week, commencing July 8th, about a dozen of them purpose to visit about twelve towns, including Blackburn, Burnley, Haslingden, Bury, Rochdale, Oldham, Ashton-under-Lyne, Stockport, Manchester, Bolton, and Wigan, with the intervening villages. They will hold meetings in all the places as they pass along. If I am spared, and am in health, I purpose to go with them. But a programme of the route will be printed, and sent to the Societies previously, in order that timely arrangements may be made. Without a struggle, without much labour, we can never expect to get the ascendancy over this monster, Intemperance—the enemy of God and man. May all the Societies cordially co-operate to secure this desirable result!

AN ADDRESS TO TRADESMEN.

Among the many and excellent publications which have lately issued from the press, having for their object the suppression of the vice of intemperance, few seem to have been directed to any but the labouring classes. This certainly cannot have arisen from the absence of that degrading vice in the middle and higher ranks, but from a paucity of example where absolute ruin has been the result of a course of intemperance, and from the greater circumspection observed by persons in elevated situations, whose conduct is in some degree kept in check by the restraints imposed upon them by polite society. It is not my intention in the present address to notice the practices of the wealthy and great, but to point out some of the errors and delusions to which many of those moving in the same sphere of life as myself are exposed, and by which, in numerous instances, they become enslaved, degraded, and ruined. Tradesmen pretty generally frequent the taverns in the evening, to discuss the business of the day, and to unfit themselves for the business of the morrow; to inquire into the credit of their neighbours, and to ruin their own; and to enjoy a little relaxation from the cares of their avocations by clouding their reason. At first, a young tradesman goes in an evening to take a single glass, which he is quite certain will not injure him: he is soon persuaded to take a second, in order that his society may be longer enjoyed by the company: he then begins to smoke, that he may not be choked by the fumes of others: and he requires a third glass to prevent nausea, and to remove the increased thirst occasioned by the tobacco. A dispute arises, and some one is fined glasses round, and he, of course, cannot refuse a free glass, even though it should oblige him to exceed his fixed number. He perhaps becomes contentious, and is himself fined; and drinks a fifth to conceal his vexation: boisterous appeals are now made to the chairman or to the company, whose decisions not unfrequently are opposed by blasphemous appeals to the Deity. The morning finds him distracted in body and mind: at a loss to recollect how he has conducted himself the previous night, he hastens to the scene of his carousal, to inquire of the landlord or the waiter how he got home; with whom he had quarrelled; how much he had left unpaid, having previously emptied his pockets; whose hat he had taken instead of his own; and who had put a lighted pipe into his pocket, by which a tolerably good coat had been spoiled. During his inquiry, 'tis probable, that some other individual, under similar circumstances, comes in for similar information. A glass must be had to renew the old lees, and another whilst the lark of the previous evening is recounted, and the differences, as far as those present are concerned, are made up; too frequently, the parties meet again once or twice during the day, just for a glass to keep life up, when the approach of evening is again hailed, and a repetition of the same scene takes place. Thus matters go on, till his affairs begin to go wrong, and he becomes harrassed with care and with unpleasant trembling of the hands in the morning. Brandy he finds a cure for both, and to this he flies, till the poor deluded victim, having run through both health and fortune, if he have not the good luck to be put into jail, is put into his coffin. His companions lament over him, saying, "he was a good natured fellow, but we always thought his morning drams would fetch him." Alas! they go on in the same course, attain the same unhappy goal, and receive the same lamentation. This the experience of almost every one of us must admit to be a picture not too highly coloured. If we take a retrospective glance at the condition of many of our acquaintance—at the station which they formerly occupied in life—at their present position in society (if alive)—and at the state of their families and connections—*It is the first glass that is fatal; and no tradesman is secure who does not know this.*

The snug back parlour of the unmarried tradesman is frequently more expensive than the nursery of the married one. How often, after the second cork has been drawn, has he suffered a customer to depart unattended to, without even making his appearance to him, ashamed to show his flushed face behind his counter! how often has he, in spite of this resource, appeared in his shop, when he clipped the king's English! and how often have his customers remarked, on leaving his shop, "he smells like a spirit cask!" How many times has he invited friends to take a glass as an excuse for his own indulgence, and having taken one, insisted upon another being swallowed, that both eyes might be wet! How many letters has he omitted writing, and how many has he neglected to reply to! How many advantageous offers have escaped him, and how many bad bargains has he made whilst taking his social glass! The laws of hospitality may be observed, without presenting to your guests a substance which is capable of injuring their health and depriving them of reason; and without entering into minute detail, other methods than indulgence in sensual gratification, and the use of intoxicating fluids, might be devised to commemorate the events of festivity or of sorrow, of which every family in its turn participates. Much, very much, depends upon association. The married tradesman ought never to be seen in the tavern, except on urgent business, and his evenings ought to be more profitably and pleasantly employed in his own house, in the company of his wife, and surrounded by his family. Nothing on earth, should be capable of affording him half the pleasure, after the bustle and the toils of the day, as the interesting conversation of his help-mate, the prattling of his infants, or the rehearsal of the scholastic, literary, and religious attainments of his children more advanced in years. The bachelor tradesman ought never to court the society of individuals whose pursuits are diametrically opposed to his own: many have I known, whose fall might be attributed to association with officers in the army and navy, who, without casting the slightest reflection upon the profession, are but ill suited to form the manners and character of a tradesman. Retired officers of excise, and garrulous old sea captains, are frequently decoy ducks; but these remarks apply more particularly to small communities, than to the tradesmen in our larger towns. From being only partially employed, except on market days and seasons of general assembly, they have necessarily much spare time, which oft hangs heavily on their hands; and from the circumstances of easy rentals, and cheap living, active exertion being less called for, the misapplication of this spare time tends to their ensnarement, their delusion, and their destruction. Gymnastic exercises, rural walks with suitable companions, the cultivation of a garden, Mechanics' Institutes, the library or the news room, afford ample sources of rational amusement. It is a complete delusion to suppose that business cannot be conducted without pouring down the throat glass after glass of intoxicating liquors. I have given it a fair trial, and pronounce it to be perfectly useless, even in the transaction of a most diversified business at home and abroad. The custom of treating purchasers at your shop with a dram cannot be too much deprecated: and it were devoutly to be wished, that those individuals whose transactions lie principally with friends from the country, would adopt some other medium of evincing their hospitality, than by placing before them any exciting or stimulating drink. Do you wish to have honest and faithful servants? Engage none but the temperate. Do you wish them to remain so? Show them the example in your own person. Do you wish for the respect of your domestics? Deserve it by the regularity of your conduct. Do you wish for the esteem of your friends and acquaintance? Earn it by the propriety and integrity of your character. Do you wish to

possess the love of your family, and of all good men? Claim it by the uniform purity of your life and conversation. The habitual use of a single glass of spirit daily has produced effects which were never anticipated. I have heard of both wives and children being taught a fondness for liquor, by simply being accustomed to taste, with the head of the house, of his nightly glass of warm gin and water.

I can confidently assert, from personal experience, that health, temper, peace of mind, success in business, and domestic comfort are all improved by a course of temperance; while, on the other hand, disease, misery, poverty, and crime, loss of friends, distraction of mind, and everlasting ruin are the fruits of drunkenness. Beware, then, of the first glass; beware of moderate drinking; beware of the single bottle, in the snug back parlour. Banish from beneath your roof the decanters, and all the paraphernalia of drinking; allow not a single drop of ardent spirits to remain in your house, except labelled as a medicine; touch not, taste not, handle not the accursed thing. The serpent that will sting to the quick basks on a bank of flowers. The influence of a tradesman is perhaps greater than he may himself imagine: his conduct will be imitated and quoted as an authority by many of his own rank, and by nearly all those who are at all dependant upon him in the way of business. Country dealers, carriers, and those from whom he makes his purchases, would necessarily be influenced by his example. Of what importance is it, then, individually and collectively, that tradesmen should lead the van in the army of the champions of Temperance! Upon them, as upon the beam on which hang the scales, embracing the highest and the lowest in society, much, very much depends. Increased home trade, diffusion of useful knowledge, elevation of the human understanding, an incalculable development of the mental and physical powers of man, and a universal spread of real philanthropy and true religion would be the result. Let me, then, entreat my fellow tradesmen at once to abjure the use of all intoxicating fluids, as they value their own health and credit, as they value the welfare of the present and the rising generation, and as they value the happiness of their immortal souls. Let me entreat them to come boldly forward, and enrol themselves under the banner of Temperance, that by one combined effort of the temperate and the reformed, a decisive blow may be given to the deadliest foe to England's greatness. Despise the taunts of the interested, and heed not the remarks of the wicked and the wavering. Join the ranks of the advocates of Temperance, and with an eye fixed on heaven, in the discharge of every duty, religious, social, civil, and domestic, endeavour to obtain and maintain the character of a good citizen and a good Christian, remembering that no life can be pleasing to God that is not useful to man.

A TRADESMAN.

TRUTH WILL PREVAIL.

The annual meeting of the Third Ward Temperance Society was held on Wednesday evening. This Society has become a little famous for the wholesome rigidity of its constitution, which enjoins abstinence from all intoxicating liquors. We like rigidity when putting Satan under the ban of excommunication. When this Society was started, some of the good temperance folks thought the world was running mad. Many believed it would do more hurt than good, and it was gravely predicted that it would never number fifty members. But its members pleaded for consistency, adopted the constitution, and started their enterprise with only *seventeen* names. This was one year since. In less than two weeks the Rubicon

was passed: more than fifty signatures were obtained. And at the annual meeting, last week, *two hundred and thirty* names were reported. Fifty of these were obtained upon the occasion of Mr. Turner's address, a few weeks since. There was one thought and argument in that address which was of itself a host. We will attempt to describe it, though at the risk of injuring it. "There stands," said Mr. Turner, "in a bar room, a poor ragged tippler, with three cents in his hand, for which he wants to purchase a dram of whiskey, but he is a little ashamed to ask for it. By and by, in comes a *gentleman*, and calls for that very harmless drink, a glass of wine: he drinks it off, throws down his shilling, and retires. The poor tippler's eyes begin to sparkle: 'Who is that?' says he. 'That is Mr. ———, a member of the Temperance Society,' is the answer. 'Oh, oh!' he replies: 'well, if I was able to buy wine, I would join the Temperance Society, too; but I have but three cents, and I must drink as well as he: it seems that he cannot do without it. So here, landlord, take my three cents and give me such as I can afford.' Of course, he obtains the whiskey, gets drunk, and, by the example of the temperate Mr. ———, is confirmed in intemperance, perhaps for ever."—*Utica Elucidator*.

COMMERCIAL TRAVELLERS.

Montrose, January 13, 1833.

SIR,—The following facts, as to the practice of treating customers, and recompensing innkeepers by drinking, are very important to a numerous and influential class of persons. They are communicated to me by a mercantile traveller, who, being a partner in the business, and a religious man besides, is under the strongest inducements to be as moderate as is consistent with a handsome manner of acting agreeably to the present system. "My expenditure," says he, "in travelling from the North, during the first ten days of this year, consisted of the following items, which I have separated, to show the proportion which incidental expences, and especially drinking, bears to the staple sum:—Coach fares, 37s. Beds, 10s. Eating, 55s. Servants' wages, in the shape of guards, coachmen, chambermaids, waiters, and boots, 26s. 3d. Drinking, 43s."

The evils of drinking have often forced themselves upon his mind; and had he indulged the wishes of customers, and conformed to the full extent with the majority of his brethren, he is convinced that he could not have made many journeys in business health. How, then, are innkeepers to be recompensed, customers pleased, the traveller rescued from disease and intemperance, and the house saved this unnecessary expence? If any member of the Temperance Society, placed in similar circumstances, could state the manner in which he contrives to avoid the expensive, unwholesome, time-destroying, and immoral practices of the road, it may be the means of adding others, as well as my friend, to the list of temperance travellers.

JAMES JARVIE.

AN IMPORTANT QUESTION.

What is *Temperance*? Upon the decision of this question is suspended one of the matters at issue between the advocates and the opponents of the Temperance reform. Let this be decided, and one difficulty, at least, will be removed. But in order to decide it to mutual satisfaction, it is necessary to fix upon some rule, admitted by both parties to be good and undeniable. That rule has been long furnished by moral philosophy, and has

received the sanction of the whole race of intelligent beings from the creation to the present time. All men, whether in a savage or a civilized state, admit it; and indeed it is a dictate of common sense, and the principle upon which every prudent man acts in all the affairs of life. The rule is this: In all cases where one course of conduct is *doubtful*, and another safe, we are to prefer the latter, if equally in our power with the former.

Now, one course is to drink ardent spirits; the other is not to drink it; and the question to be decided is in regard to the probable results of the two courses. To drink, we will suppose one chance out of fifty of becoming a drunkard, or we will say one chance out of a hundred: that is, out of one hundred moderate drinkers one will become a drunkard, while ninety and nine will die sober men. Not to drink, to abstain entirely, leaves no chance for being a drunkard; the whole hundred would escape: to drink, then, is *doubtful*, not to drink is *safe*. How many have chosen the doubtful course, and been ruined? *Three hundred thousand*, in this land of freedom, of intelligence, where the boast of men is, that they are at liberty to do as they please. Reader, which course will you take, the doubtful or the safe? Make your decision. It is time. Vacillate no longer.—*Temperance Recorder*.

THE SPIDER AND THE FLY.

A spider had prepared his web in one corner of my room with great care and skill, and having completed it in the most perfect manner, he retired into its darkest recesses to wait for his prey. Soon a little thoughtless fly became entangled in the net, and the spider, warned by the struggles of the victim to obtain his freedom, leaving his hiding place, turned one web upon him, and retired upon some slight cause of alarm. By and by he again approached the fly, turned another web around him, and retired. This was repeated several times, till the fly was fast bound, and incapable of resistance, when the spider fell upon him, and deprived him of life by sucking his life's blood.

The thought occurred to me, while I was watching this process, that there was a striking analogy between this spider, his web, and fly, and the vender of ardent spirit, his shop, and his customers. The spirit-vender builds or hires his shop, fills it with barrels, decanters, and glasses, all arranged in the order best calculated to allure attention and inflame the appetite, and then a sign, varnished, and gilded, waves in the wind, or glitters on the front. He then takes his stand, and waits for the receipt of custom. Soon some unsuspecting one approaches and enters: a gill of "cordial" is poured out, drank, and payment is made: thus the web is turned once round. By and by he comes again, and another web is turned, and then another, and still another. Now the victim may make an effort to escape, but in vain; the web is fixed—the fetters are strong—the appetite is confirmed. There is no hope. His life is given for a prey, and a great ransom cannot deliver him.

But to return to the spider. All his designs and plans, from the first moment that he spins his thread, and attaches it securely, regard only his own personal benefit. Solitary and alone, he lives and spends his life in depriving others of what he cannot restore. No matter what others may suffer, he is the gainer. The struggles, and the pains, and the tortures they undergo are of no concern to him. His object is gained. And is there no resemblance here? Do not the widow and the fatherless cry, and the land mourn, because of the traffic in ardent spirit? and do not the venders shut their ears? But once more; the spider preys

not upon his own species; he sucks the blood of a different race. But to whom does the spirit-dealer sell his baneful draught? To men, to husbands, to parents. The consequence of a spider's daily depredations upon the insect tribe affect only the individual victim. The effects of the spirit-dealer extend to a whole circle of relatives, affect a whole neighbourhood, a town, a nation, the world, time, eternity!—*Glasgow Record*.

TABULAR VIEW,

Exhibiting the Per Centage of Alcohol contained in various kinds of Wines and other fermented Liquors.†*

	Proportion of Spirit per cent. by measure, with the fractional parts.		Proportion of Spirit per cent. by measure, with the fractional parts.
Lissa	26.47	Claret	17.11
Ditto	24.35	Ditto	16.32
Average	25.41	Ditto	14.08
Raisin Wine	26.40	Ditto	12.91
Ditto	25.77	Average	15.10
Ditto	23.30	Malmsey Madeira	16.40
Average	25.12	Lunel	15.52
Marcella	26.03	Sheraaz	15.52
Ditto	25.05	Syracuse	15.28
Average	25.09	Sauterne	14.23
Madeira	24.42	Burgundy	16.60
Ditto	23.93	Ditto	15.22
Ditto (Sercial)	21.40	Ditto	14.53
Ditto	19.24	Ditto	11.05
Average	22.27	Average	14.57
Port	25.83	Hock	14.37
Ditto	24.29	Ditto	13.00
Ditto	23.71	Ditto (old in cask)	8.68
Ditto	23.39	Average	12.08
Ditto	22.30	Nice	14.62
Ditto	21.40	Barsac	13.56
Ditto	19.96	Tent	13.30
Average	22.96	Champagne (Still)	13.80
Sherry	19.81	Ditto (Sparkling)	12.80
Ditto	19.83	Ditto (Red)	12.56
Ditto	18.79	Ditto (ditto)	11.30
Ditto	18.25	Average	12.61
Average	19.17	Red Hermitage	12.32
Teneriffe	19.79	Vin de Grave	13.94
Colares	19.75	Ditto	12.80
Lachryma Christi	19.70	Average	13.37

* Of a Specific Gravity, 825.

† Philosophical Trans. 1811, p. 345; 1815, p. 87; Journal of Science and the Arts, No. viii. p. 290.

Constantia (White)	19.75	Frontignac.....	12.79
Ditto (Red)	18.92	Cote Rotie	12.32
Lisbon	18.94	Gooseberry Wine	11.84
Malaga (1666)	18.94	Currant Wine	20.55
Bucellas.....	18.49	Orange Wine, average	11.26
Red Madeira	22.30	Tokay	9.88
Ditto	18.40	Elder Wine	9.87
Average	20.35	Cider, highest average	9.87
Cape Muschat	18.25	Ditto, lowest ditto.....	5.21
Cape Madeira	22.94	Perry, average	7.26
Ditto	20.50	Mead	7.32
Ditto	18.11	Ale (Burton).....	8.88
Average.....	20.51	Ditto (Edinburgh)	6.20
Grape Wine	18.11	Ditto (Dorchester)	5.50
Calcavella	19.20	Average	6.87
Ditto	18.10	Brown Stout	6.80
Average	18.65	London Porter, average	4.20
Vidonia	19.25	Ditto Small Beer, ditto.....	1.28
Alba Flora.....	17.26	Brandy	53.39
Malaga	17.26	Rum	53.68
Hermitage (White)	17.43	Gin.....	51.60
Roussillon	19.00	Scotch Whiskey.....	54.32
Ditto	17.20	Irish ditto	53.90
Average.....	18.13		

TEMPERANCE JUBILEE AT ALBANY.

The New York State Society held its anniversary on the celebrated 26th of February; Chancellor Walworth in the chair. During the meeting, the following Ode, prepared for the occasion, was sung in admirable style by a choir of young ladies of the Albany Female Academy. The introduction of this Ode being concluded on only during the afternoon, and consequently not inserted in the printed order, the audience were most agreeably surprised. And ranged, as the young ladies were, on opposite sides of the gallery, the most happy effect was produced.

1st voice Temperance! tell the listening world
What thine advocates have done;
2d voice Harken! now the tyrant's hur'd
From his high despotic throne.
1st voice Temperance! shall it bear the sway,
Shine o'er earth in splendour bright?
2d voice Listen! for a brilliant day
Drives away the gloomy night.
1st voice Temperance! will thy beams alone
Gild the spot that gave thee birth?
2d voice Other climes its away shall own;
See! it bursts all o'er the earth.

1st voice Temperance! are thy sons to fight,
Like hosts of earth, to fix thy laws?
2d voice Oh no! thy truth and love unite
To achieve our holy cause.
1st voice Temperance! then I'll be thy child,
For I love thy sacred name;
2d voice Yes! thy voice and influence mild,
Can the wildest passion tame.
Together Temperance! we shall shout thy praise;
We no more will leave thy hand;
Joyful now our anthems raise
In every clime in every land.